/28 cont./

836 property and are offered to ships' crews, despite their usually
729 most horrible appearance. Unfortunately, one also sees children
used for the same purpose. Here is clearly shown the dualism in
836 the ethics of the savages, whose moral laws apply only to mem-
729 bers of their own tribe. This view, common to all primitive
577
[186] peoples, cannot therefore change our judgment of the morality
of the Karaya in general. When Castelnau doubts this, saying,
[114] "Ce fait (the stern punishment of a transgression against morals)
est peu d'accord avec les offres qui étaient fait continuellement
a nos gens /this fact is hardly in accord with the offers that
were continually made to our men/" (Hist. du voyage, I, p. 446),
he overlooks the fact that these "offres" concerned not their own,
but foreign women.

855 In spite of the lack of external signs of tenderness, which
are absent among all Indians, the treatment of the children is
very loving throughout.

854 The smaller ones are continually carried about by the
mothers and tended with tireless care, hung with ornaments and
853 painted, etc. They are suckled for an extraordinarily long time.

857 Older children are left entirely to themselves, but in spite of
this demonstrate a natural decency and a modesty of behavior
that the highly educated offspring of civilized men only all too
858 often lack. It would be unthinkable among the Karaya that chil-
dren be traded to the settlers, as unfortunately still frequently
occurs in other regions of Brazil, especially on the Amazon.
Upon the founding of the Collegio Izabel at Leopoldina, whose
purpose was to train young Indians and settle them later as
colonists, efforts to obtain Karaya children for it were in vain.
Since they once allowed themselves to be misled years ago, and
some were lured away and abducted by force, all the young
people as a rule take flight at the approach of a boat and only with
great difficulty are persuaded to return.

764 The fact that the animal decorations put on the grave poles
532 (cf. p. 63) are marks of the family concerned or of a wider kin
602 grouping indicates the existence of totemism, or clan formation.
To be sure, nothing more precise is known about this, but the
family system discovered among the Arawak by Im Thurn (1) may
also hold for the relationship prevailing among the Karaya.

1. Im Thurn, op. cit., p. 175.

/328 cont./

881 With the onset of puberty both sexes have the tribal rings
[304] cut on their cheeks; apparently no further ceremonies take place
561 in connection with this. From then on the maidens wear the
301 complete costume of the women, and the cotton pendant ornament is given the red color instead of the black, which was proper
561 for children. The youths live by themselves; where there is a
591 mask house, they spend the day in it and sleep there at night or beside a fire in its vicinity. Where there is none, they sleep beside a fire away from the village. In small settlements with one or two houses, they, too, live in the house.

855 Parents love their children very much. It is touching to observe with what tenderness they cling to them, and how, far from them, they are constantly with them in their thoughts. When Pedro received the (false) message that his children had died, he scarcely spoke for hours and even after that he was noticeably more silent than he had been otherwise. The mothers play with their small children; I even observed the kissing of
855 children. All conceivable ornamentation is put on the little
301 ones; the older the children become, the less ornamentation is put on, until, finally, married persons give it up almost entirely. One woman about 50 years old laughed at her own vanity when she put chains of beads which I had given to her grandchild around her own neck and looked down on them with pleasure. This mania /329/ for adorning children goes so far that they hang around their necks large pieces of broken colorful porcelain
[842] plates, without being aware of the danger (1). "Boys mean more

1. This custom is already reported for the Šambioá by Rufino in the year 1846 (Rev. trim. X, p. 196).

to the father, the mother would rather have girls" (Kuriší). The
861 father teaches the son, the mother the daughter. Contrary to other reports, I was assured that beating as a punishment also occurs. Otherwise I observed only the denial of food as a means of punishment (in Village 17, because the boy in question did not go fishing, but loitered around me in the camp).

6:Cook M-3,4 (ca. 1900) 1909
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577 of preserving their own health and the perpetuity of their tribe. With them, the abstaining from or checking of vice, is not a question of conscience, or ethics. They do not regard vice, and evil generally, as wrong in a moral sense, but in a physical and utilitarian sense—because they see that it injures them physically and materially. Right and wrong, virtue and vice mean to them simply material well-being or damage—a question of expediency only. Their perception of moral principles is very dim. They possess the innate ideas of right and wrong, as do all human beings, but seemingly in a blind, instinctive, unintelligent sense only, like a child. [626] Though the taboo, or belief that dire calamities will be visited upon them if they should transgress the will of their divinities, exercises a powerful influence on their conduct.

584 Matrimony is consummated by the man in question making known his wishes to the parents of the maiden of his choice. These in turn ask their daughter if she gives her consent. If 585 she is willing, her affianced delivers to her all his weapons. He then conducts her to the domicile of one of his relatives, as he, of course, has no house of his own. Here they both remain four days as guests of the family. The fifth day, the bride is led back to the hut of her parents, following which, she returns to the bridegroom his weapons. As if to prove that he is competent to care for a family, the groom goes on a few days' hunt, returning when he has secured a quantity of game. The marriage ceremony terminates with a bacchanalian feast, given by the bride's parents, which corresponds to the wedding supper of civilized people. The couple may now live together, and a hut is built for them.

855 The Karayá love their children and treat them kindly, though they are stoical and make no display of their affections. This is true of most of the South American tribes. 854 Very young children are carried about constantly by the mother, and cared for untiringly; and are coated with colored grease and decorated with bright feathers with the same pride and solicitude that the most civilized mothers care 000 for and dress their children. The older children are left to

6:Cook M-3,4 (ca. 1900) 1909
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The older children are left to occupy and amuse themselves entirely as they may feel inclined. Nevertheless, they show a natural good behavior. But in observing them, the idea is somehow suggested to one that they are, to some extent at least, creatures of instinct, like irrational nature about them. In common with the brutes, they seem not inclined to go beyond limits whereby they might suffer injury. Just as the wild creature, left to itself, does not need to be governed or restrained by anything apart from itself for its well-being, neither do these wild children, apparently, need the oversight of their parents. There seems to be no danger that they will harm themselves, or get into trouble. They play naturally in a very quiet and restrained manner as if to avoid all possibility of attracting the attention of enemies. To sell children to traders, as is done in some parts of Brazil, particularly on the Amazon river, is unknown among the Karayá.

While still at a tender age, the children begin to imitate the doings of their elders. The boys amuse themselves with archery, and by fishing and swimming; and the girls aid their mothers in the household duties. Children's toys are clay figures, small tops, miniature canoes, and even little cooking utensils, corresponding to the "tea sets" of civilized children. An amusement of which even adults are fond, is to play with a ball made of corn cobs and feathers, and a ring. Another, is a game known to many of us as "cat's cradle," which is the looping of a cord over the hands held some distance apart, and relooping and crossing it over the fingers from hand to hand so as to make it represent the figures of various animals. This game is common among the Indians of North America.

There appears to be clans among the Karayá. Each village considers itself one large family—a paternal communistic society—possessing a distinct name, and having a certain district for its own peculiar hunting and fishing ground. The cultivated land—the little village plantation—is owned in common, is tilled by all, and the products are divided systematically to each family. A similar arrangement existed among